

002
Gutta Podagrica:

A
TREATISE
OF THE
GOVT.

The severall sorts thereof.

What Diet is good for such as
are troubled therewith.

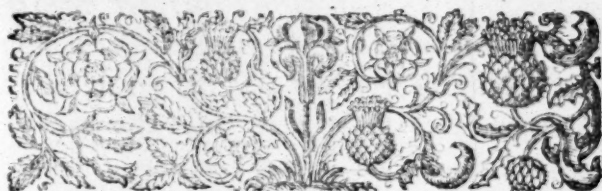
And some approved Medicines and Re-
medies for the same.

Perus'd by P. H. Dr. in Physick.



LONDON,
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TO ALL HONORABLE,
Reverend, and Worshipfull Lords,
Spirituell or Temporall, Ladyes, Knights,
Scholars, Gentlemen and Gentlewomen,
of any degree, that are unwillingly acquainted
with this frequent disease, especially of the
Podagrick Gout: The Publisher here-
of sendeth greeting.

Bloved, the disease commonly called
and usually felt and knowne, Poda-
gra, or as a learned Writer saith,
Gutta Podagrica, is (as I may say)
a slie, subtile, and cheevish Serpent.
Which I prove; first, a slie and subtile Serpent,
in as much as it creepeth not only into the Courts
and secret Closets of the greatest Potentates and
Princes of Christendome, but of the whole world,
and their subordinate Magistrates, in Church
and Commonwealth; and so consequently to the
A 2 meanest

meanest subject : some say the Rich rather than the Poore. And some this Serpent biteth by the heele, and some by the foot, some by the great, and other some by the lesser toes, and other whiles by the ankles. Secondly, it is theevish, for that it commeth alwayes unawares, before it is thought on, or expected : yea, it commonly commeth as a theefe in the night. Now what it is by definition, our learned Author saith sufficiently in the Discourse following : And certes, if I my selfe were a professed Physitian, I should not be of Paracellus his minde, who saith, that this Podagra is a gravell gathered between the joints, whereby the Gout is called And howe ver it be, it is a disease subject to such as are of sedentary and studious liues : i. e. that sit much : as Councillours of Estate, Senators of Cities, Bishops, Iudges and Scholars, (that study much) do : Nay, may we not sometimes see that even men of active liues and dispositions are surprized with this theevish serpenticall disease. For the benefit therefore of the Commonwealth, this Treatise not unlearnedly written, I hope is not unprofitably published : Especially considering, the like, to my knowledge, is not extant, either in English or Latine. I had it not
many

many moneths past, from the hands of one neere
and deere unto me, who is since dissolved, and I
hope in Heaven : And sithence it hath beene peru-
sed by one more neere and deere unto me, an an-
cient Professor of this Apollonian Art. Vouchsafe
therefore yee Lords, Ladyes, or of what degree
soever, unto whose hands and sight this, though a
Pamphlet, shall happen to come, to accept candid-
ly, what is courteously, and not without some cost,
published for you benefit.

And so I betake you all to the supreme Physiti-
an of body and soule : and of you take my leave.

Vale & fruer.

H. H.



A
TREATISE OF THE
Disease of the GOVT. The
severall sorts thereof, &c.



THE word (GOVT) hath two signi- *The first di-*
fications. The one generall, the other *inction of*
particular. Generally, all such aches as *the word*
are incident to any joynt, wee call the *Gout.*
Gout; whereas in nature and deed they
differ not; but only in respect of the
part affected; and in respect thereof, they are dis-
tinguished in name. As the ach in the fingers is called
Chiragra; the ach in the knees is called *Gonagra*;
the ach in the hip is called *Satagra*; in the ankles
(some terme) *Talia Talaria*; and the ach in all the
joynts is called *Arthritis*, i. *morbus articularis*; which
is the generall name to all aches and greifes of the
joynts. Particularly the word *Gout* is taken for the
paine and griete only of the feet, and from thence it
assumeth a name distinct from the rest, *Podagra*, *quasi*
pedum captura vel agnitio, the disease of the feet,
ποδὸν ἀχα, ἢ ἢ ποδαγρία. It hath also two other signi- *The second.*
fications, the one proper, the other common. Pro-
perly the *Gout* is taken for a grievous paine in the
joynts

joynts of the feet, proceeding either of some distemperature in the part affected, or of some humor bred in the part by the weaknesse or ill disposition thereof, or by the deflux of some humor descending from some other upper place unto that part. In the common signification all other aches proceeding of what cause soever may bee called the *Gout*: such as come by contusion or bruising, or by dislocation of a joynt: and so the *French disease* having an intolerable ach in the limmes, like a false fellow, being ashamed of his owne name, termeth it selfe sometimes by the name of Ach or *Gout*. In this slender Discourse of the *Gout*, I will entreat of that which is particularly appropriate unto the feet, and properly is called the *Gout*. In the explication whereof, I will first declare what the *Gout* is: Next what are the causes thereof. Thirdly, by what signes each cause is to be knowne. Fourthly, whether it may be cured or no. Fifthly, what kinde of cure belongeth unto it. And lastly, how a man may bee preserved from it.

Morbus Gallicus, i. Lues venerea.

The generall proposition.

The generall division.

The definition of the Gout.

Four sorts of griefes.

Concerning the first. The *Gout* is a griefe of the feet, occasioned by some distemperature, or irregular humor, which either is bred in the joynts of the feet, and toes, by some weaknesse thereof, or by deflux hath descended from some upper part thereunto. That the nature of the *Gout* may the better appeare, I will *verbatim* expound this definition. First it is a griefe or paine. A griefe (as concerning this purpose) is occasioned after foure sorts: Either by way of oppressing a part, when as a grosse humor weighing downe a part ponderously, causeth it to greeve in bearing the burden thereof: such kinde of griefe proceedeth of a phlegmatick, and melancholick humor, because they
are

are heavy and weighty. Another kinde of griefe com-
meth by way of distention, when as the veines, and si-
newes, and arteries of some one part are fuller than
they should be, then is that part greived by distention.
This kinde of griefe commeth sometimes of winde, and
sometimes of fulnesse of blood, and of humors. Ano-
ther kinde of greife proceedeth of a distemperature of
a part, as when it is colder or hotter than it should be,
because each part doth rejoyce in its naturall state, and
an unnaturall is greivous unto it: such kinde of greife
commeth of inflammations. The fourth kinde of
greife is by way of erosion, when as the part affected
doth feele a greivous gnawing and fretting; which
kinde of greife commeth either of a cholerick humor,
or else of a corruption and depravation of other hu-
mors. Now to apply: The *Gout* is a greife in some by *The applica-*
way of oppressing the part; when as it commeth of a *tion of this*
cold humor, and this kinde is incident most to old *fourfold*
men, who abound in cold humors, by reason of the *distention.*
decay of naturall heat. Also the *Gout* is a greife in
some by way of distention, whereas the body being
replete with abundance of humors, the upper and
stronger parts put downe their offending fulnesse un-
to the lower, which descending, the veines, and si-
newes, and arteries procure this paine of distention.
This kinde of greife is incident to men of middle age,
and such as are of a sanguine complexion, and do use a
full diet, with little exercise and much rest. Thirdly,
the *Gout* is a greife in some by way of distemperature,
and this doth fall out as occasion is offered, as some by
standing long in cold water, may have the *Gout* by
reason of a cold distemperature, which is wrought into
the part by the cold water. And some by much tra-

vell on foot in hot weather, may have the *Gout* by reason of a hot distemperature procured unto the feet by overmuch travell and heat. Lastly, in some the *Gout* is a greife by way of corrosion, not that it eateth the flesh, but in that it gnaweth and fretteth, that the patient sometimes thinketh that dogs do gnaw his bones. This kinde befallerth cholerick persons, and such as use an ill diet, breeding in them store of ill humors. So is it evident that the *Gout* is a greife, and what kinde of greife, which is profitable to him that will give help thereunto, for by the manner of the greife wee come unto the cause thereof, and so accordingly apply the remedy. It followeth that it is a greife of the feet.

*Four reasons
wherefore the
feet are sub-
iect to the
Gout.*

There are foure reasons why the feet are more afflicted with these greifes than other parts are. First in respect of their place, for that they are the lowest parts in the body, the upper put downe their superfluities to them, where they remayning, procure in some one manner or other (as is before specified) a paine. The second cause is, for that the feet are not of so compact or solid substance as some other parts are of, but have a thinn composition, with many void and empty receptacles, and therefore in more abundant sort do receive and re- teine the superfluities of other parts. The third cause is, for that the feet are more in motion than other parts, and the nature of motion is, to make attraction of humors unto the moved part, and consequently a paine. The fourth is a debility naturally incident more to the feet than unto other parts; for that they are situate farthest from the fountaine of heat, which is the heart. They also consist of such substance as is of a cold complexion; so that both for lack of the comfort they should have from the heat of the heart, as also in re- spect

spect of their owne composition, the feet are weaker than the other parts, *and the weaker goeth fill to the wall*: for they receive the annoyances of the stronger, because they are not of strength to resist: and therefore must of necessity yeeld to their paine. Now why in the Gout the feet should feele such greivous paine, *wherefore in the Gout the feet should suffer paine.* this is the reason; for that they consist of many joynts, and have for their motion and sense many nerves, which are the instruments of motion and sense; whatsoever part is most neruous, is also most sensible: and therefore the feet upon any little offence, are pained or greieved the more. Another reason is this, that about every joynt is wrapped a skiune, and when as a humor hath insinuated it selfe betweene that and the joynt, in distending of that, untill it bee resolved, it worketh an intolerable greife; and it is so hard to resolve it, as that sometimes it doth indurate or grow into an hard substance, which is called *nodosa Podagra*, the knotted Gout. And these two causes of the dolorous state of the feet, are accidentally growing from the part it selfe affected. In respect of other causes I have given other reasons before in the fourefold distinction of greifes. Now it doth follow that this greife in the feet is occasioned by some distemperature. There are eight sorts of distemperatures; foure simple, and foure compound. *There are eight sorts of distempers.* The foure simple are, too hot, too cold, too moist, too dry. The foure compound, too hot and dry withall; too moist and cold withall; too hot and moist; too dry and cold with all. And these inequalities come by *The causes thereof.* reason of some unequall mixture of the foure elements in us, and the dominion of some one or other above the rest. The foure elements whereof wee are compounded are, the fire, the ayre, the water, the earth: *The foure elements.*

*The foure
complexions,
and whereof
they proceed.*

*The foure
humors, and
whence they
proceed.*

*How a di-
stempérature
may befall a-
ny part.*

*Three sorts
of humors.*

the element of fire is hot and dry, the ayre hot and moist, the water cold and moist, the earth cold and dry. Of these foure mixed together come the foure temperaments or complexions. The cholerick hot and dry, where the fire hath the dominion : the sanguine hot and moist, wherein wherein the ayre hath the dominion : the phlegmatick cold and moist, wherein the water hath the dominion : the melancholick, wherein the element of earth is predominant ; and of these foure temperaments come the foure humors, to wit, choler, hot and dry ; blood, hot and moist ; phlegm, cold and moist ; melancholy, cold and dry. Of these foure humors are framed and maintained all the parts of mans body, so that if they offend either in the first composition in any inequality, or after, by disorder of diet be made unequall, then do they breed either in the whole, or in some part, the like inequality. And hence it commeth that we have hot and dry diseases, as Fevers : and we have cold and moist diseases, as the Palſey, Apoplexie, the falling sicknesse, and divers moe : also we have diseases of the blood, as inflammations : and likewise of melancholy. Which all diseases, as some in some one part, and some in some other, may come of the distemperature of the same part, so the *Gout* may also come of a distemperature in the feet, either bred therein originally, or by some disorder procured unto them, as hereafter in the causes which procure the *Gout* shall appeare. It followeth, that it is occasioned eyther by some distemperature, or irregular humors : The humors of the body are either good and naturall, and then nature rejoyceth in them, for that they nourish the body, and maintaine it in good health and long life. Or else they are naught and contrary

to nature, for that they procure diseases and destruction unto it, as when they are possessed with putrefaction. Or else they are neither good altogether, neither bad, but *semimalis*, halfe naught, and this state of the humors I call irregular, because they are not altogether over-ruled by nature, and that in three respects: *A humor may offend in three respects.*
 for either they offend in quantity, in being in greater abundance than the nature of the body requireth: or they offend in quality, being too hot, or too cold, or too sharp, and rodent: or else they offend in substance, *1 Quantity. 2 Quality. 3 Substance.*
 when as they are declining somewhat from a good and naturall state unto an unnaturall. There are three sorts of bodies considered in physick, the body healthfull, *Three sorts of bodies considered in Physick.*
 the body diseased, and thirdly the body neither perfectly whole, neither diseased, but in a neutrality between both: which is after two sorts, either when a sick body recovereth and groweth toward health; then it is neither whole nor sick: or when a whole body is declining from a healthfull state and groweth to be sick. By the *first sort of humors, the first kinde of bodies is maintained: and by the *second the second kinde of bodies is corrupted: and by the *third kinde the third sort of bodies are molested. ** i.e. good. * i.e. naught. * i.e. neither good nor bad.*
 Now for the Gour, it cannot come of good humors, for that they bring no paine to the body, but comfort. And of the second sort it cannot proceed, for then there should alwayes *The application of the former distinction of humors.*
 a bad fever go with the Gour, for that such humors have alwaies in them a putrefaction. Wherefore it remaineth, it come of the third sort, either through their overgreat quantity, or ill disposed quality, or some depravation of substance: and these are the humors which I call irregular, for that they are not obedient to nature, and yet not altogether repugnant to nature.

*The good e-
state of all
parts in the
body consist-
eth in the na-
turall heat.*

*Three incon-
veniences
through the
infirmity of
naturall heat.*

*The applica-
tion.*

nature, but by some slender meanes may bee corrected and reclaimed unto a good and naturall state. It followeth that these humors are either bred in the feet, or by a deflux descend thereinto from some upper part. When ill humors breed in a part, it is through an imbecility and weaknesse of that part. The strength of all parts consisteth in a naturall heat, grounded and settled naturally in that part, by vertue whereof there is drawn to the part a competent food to maintaine it, and by it that food is concocted and converted into a profitable nutriture for the same part, retaining that which is good, and expelling that which is excrementitious and nought. Now when this naturall heat by any sinister meanes is infirmed and weakned, then do the functions of that part faile in their duty; for neither can there bee good concoction in the part as should be, neither sufficient expulsion of the superfluities left of that concoction in the part, as should bee. Wherefore three inconveniences follow through this infirmity of naturall heat. First, good and profitable matter is not bred in the part so affected. And the bad is not expelled. And thirdly, the part is made a sinke to receive the drosse of other parts. Now if by some meanes an imbecillity happen to the feet, that neither they breed for themselves a profitable nutriture, and yet cannot expell that which is unprofitable; it must needs follow, that in keeping thereof, they cannot bee well, but ill affected. This is to shew, that the matter of the *Gout* may be bred in the feet through the weak state and condition of naturall heat, appertaining unto them, whereupon doth grow *humorum decubitus*, (as we terme it) that is, when for lack of good concoction in any part, ill humors by little and little are laid up in that

that part, which after some season, either by their overgreat quantity, or ill affected quality, and by some depravation of their substance, prove offensive and hurtfull unto that part. It followeth now, how the *Gout* may come by a deflux of some humor descending from some upper part into the feet: which is in two respects. For either it may proceed from the braine, or from other parts in the podagrical body. The deflux of an humor from the braine is called a rheume, which is the mother of many diseases. For sometimes it taketh course to the eyes, and thereof commeth a dropping and inflammation of the eyes, and a dimnesse and losse of sight; sometimes it taketh course by the nose, and is called the pole; sometimes to the mouth, and causeth great expuition, and spitting, and the falling of the uvula, and toothach; sometimes to the windpipe, and therof commeth *raucedo*, the hoarsnes; sometimes to the lungs, and causeth exulceration or putrifaction thereof, or some great obstruction, which bringeth a difficulty of breathing and strangulation; sometimes it taketh course to the stomach, and causeth lack of appetite and ill digestion; and if to the guts, then falleth out the flux of the belly called a lask; sometime it seileth in the braine, and groweth into a grosse and thick substance, either in the fore part, as in the nerves optick, which are the conduets whereby the power of seeing doth come unto the eyes, and causeth either dimnesse, or losse of sight; or in the conduets that convey the power of hearing unto the eares, and there causeth a dulnesse of hearing or deafnesse; or in the conduets that convey the power of smelling to the nose, and cause either a lack or losse of swelling; or in the conduets that come to the tongue, and there doth occasion

The Gout proceeding from a deflux may be in two respects.

The rheume is the mother of many diseases.

occasion the like imperfection in tasting : Also if it settle in the fore part, obstructing the cels or ventricles of the braines, three ill diseases do grow thereupon, called three of the dead sleepes, *caros*, & *coma*, & *apoplexia*. Also in the fore part it causeth a hurt to imagination. The middle part of the head is the seat of understanding and reason, where if this grosse rheumatick matter do settle, it causeth *stultitia*, foolishnesse. In the binder part it causeth the lethargy, another of the dead sleepes, and the palsey, and the falling sicknesse, and the convulsion, and oblivion or losse of memory. And if it come down backward into the neck, it causeth a kinde of convulsion called *setanos*, when as the neck cannot turne to nor fro, but it standeth stiffe and stark without motion. If it flow downe to the back, it causeth another kinde of convulsion called *opisthotonos*, wherein the head and the heeles are made to meet backward. If it flow forward into the muscles of the breast, another convulsion is caused called *emprostotonos*, wherein the head and the feet are drawn together forward. Now if it go to the joynts, it is *morbus articularis* ; if to the hands and fingers, it is *chiragra* ; if to the knees, it is *gonagra* ; if to the feet and toes, it is *podagra*, the Gout. And the reason why the rheume should occasion all these diseases is this. The braine is the fountaine of nerves, *principium nervorum*, and in the braine are made aninall spirits, which do give the power of moving and feeling, and are conveyed by those nerves into every part of the body ; so that when the braine is affected in rheumatick sort, partly by them, and partly by other *meatus*, as it were passages, the inferiour parts shall feele the effects of this ill disposition of the braine. And between the head and the feet

The reason
why the
rheume from
the braine
doth cause
many diseases

feet there is a great consent, by reason of many and great nerves and veines extended directly from the one to the other, so that many shall bee ill affected in their head by taking cold in their feet. This deflux also which is in cause of the *Gout*, may proceed from other places, as the liver, and therefore in every deflux there are foure points to bee considered. The first is the mandant from whence it proceedeth. The second, the matter that floweth. The third, the passages whereby the matter descendeth. The fourth is the part recipient, wherein this matter setteth it selfe. Now when we are to deale with a disease that dependeth upon a deflux, wee must find out from whence it proceedeth, what it is, and by what wayes it descendeth, so wee shall the better finde a releefe to the part whereunto it descendeth. And so to conclude this point, the *Gout* is a paine of the feet, depending upon some distemperature of the part, or of some irregular humor, either bred in the part by imbecility thereof, or derived from some other part, and that principally the braine; which definition how it is to bee understood, I have for better declaration sake, *verbatim* expounded, so that this may suffice for the first point, to wit, what the *Gout* is.

Foure points to be considered in every deflux.

The application thereof.

The conclusion of the first general point

The second point containeth the causes. The causes of the *Gout* are partly externall, and partly internall. The externall are *first too moist a state of the aire, for that doth engender great store of rheum. *Also the use of many sorts of meats, and too great ingurgitation thereof, for that doth heape up great store of humors, which one way or other must have a vent. *Also ill digestion, for that doth engender ill humors. *Also the often use of strong wines, especially fasting, because

The second general point, which containeth the causes of the Gout.

* 1 Reason.
* 2 Reason.
* 3 Reason.
* 4 Reason.

- they do send up many vapors unto the braine, and fill it full of rheumatick matter, and do withall procure a weaknesse to the nerves and sinewes, whereupon must needs follow, that nothing can bee worse for the *Gout*, than to be often drunken. The immoderate use of Venerie is wonderfull ill, for that it spendeth the spirits, and decayeth naturall heat, and so procureth a weaknesse to all parts of the body. Also the *Gout* may come of overmuch sleepe, especially in the afternoone, and that immediatly after meat, for that doth fill the brain full of rheumatick matter. Also overmuch watching, and fasting, and study, and labour, and sorrow, and care, because they spend the body, and cause a weaknesse in the parts thereof, may occasion the *Gout*. It may come also of too much rest and ease, for that such superfluities are retained in the body as should bee dissipated by exercise. Also much walking and travell on foot, because it draweth a deflux to the feet, may procure the *Gout*: Also the use of cold and moist meats, as Cucumbers, Gourds, Lettuce, Endive, and such like. Also it may come when any usuall evacuation is stopped, for then the matter wanting an usuall vent, will flow into other parts of the body. And because exercise doth evacuate by sweat, much superfluous and excrementitious matter, the omission or long intermission of any accustomed exercise may be an occasion of the *Gout*. Also too much cold in the feet, because it dulleth the naturall heat of the part. And too hot keeping of the feet, because it resolveth forth the naturall heat of the part, and so weakeneth the feet, may procure the *Gout*. Sometimes the *Gout* commeth by inheritance. The reason whereof is this. The seed whereof conception is made, is taken principally from the principall
- 5 Reason.
- 6 Reason.
- 7 Reason.
- 8 Reason.
- 9 Reason.
- 10 Reason.
- 11 Reason.
- 12 Reason.
- 13 Reason.
- 14 Reason.
- 15 Reason.
- How diseases may come by our parents.

principall parts. For the liver giveth the blood where-
of it is made, the heart giveth the vitall spirit, where-
by it receiveth life, the braine giveth the animall spirit,
whereby it receiveth motion and sense ; and secondar-
ily it is taken from all parts of the body, so that if any
imperfection be in any one part of the parents, the in-
convenience thereof often befallerh the child. These
and such like may bee the causes of the *Gout* externall,
and they are to be found out by the inquisition of the
Physitian, and relation of the patient. All which do
not one way procure the *Gout*, but some by breeding
the matter thereof, some by procuring the deflux of
the matter, some by weakning the joynts, making them
subject to the deflux. Now to come to the internall
causes, they are either blood, or choler, or phlegme, or
melancholy, and that simply some one, or moe mixed
together. Blood is of all humors the best. First, for
that it is the matter or substance whereof the spirits are
made, wherein doe consist all actions and functions
either vitall, or animall, or naturall. Next, for that it is
that that doth nourish the body ; for it is the treasure
of nature, and the upholder and maintainer of life,
and therefore *Moses* said, that *anima omnis carnis est in
sanguine*, the life of all flesh is in the blood. This blood
is made after this sort. The food which we receive in-
to our stomach is there converted into a white sub-
stance called *chylus*, which being put over into the
guts, is from thence sucked out by certaine veines cal-
led *vena mesaraica*, which are dispersed all over the
upper guts and botome of the stomach, and by them
is conveyed into a veine entering into the liver, called
vena porta, and by that goeth to the liver, wherein
it is converted to blood by a peculiar property and fa-
culty

The internall
causes of the
Gout, which
are foure.

The first, to
wit, blood.

How blood is
made.

*The definiti-
on of blood.*

*Two sorts of
blood.*

*The signes to
know good
blood.*

*All blood is
caused after
sundry sorts.*

*The applica-
tion how
blood may
be a cause of
the Gout.*

culty naturally given unto the liver. Wherefore blood is a humour hot and moist, made *ex chylo*, that is, a substance of food concocted in the stomach, being from thence and the guts, by certaine veines conveyed into the liver. It is after two sorts, either good or bad: The good is knowne first by his substance, it is not too thick, nor too thinne, but of an indifferent substance. Next by the colour, it is very red. Thirdly by the tast, it is sweet. Lastly by the smell, for it is of no ill savour or sent. The bad is, when it declineth from these conditions, and that either in respect of it selfe, or of other humors mixed therewith. In respect of it selfe, it is sometimes not good, either for that the substance thereof is thicker, or thinner than is convenient, or because it is adust or burnt blood, the thicker part wherof goeth into melancholy, and thinner into choler. By admistion with other humors it may bee made naught after sundry sorts, in respect of great variety of many other humors as may be mixed therewith. As being mixed with melancholy, it is made thick, and grosse, and black: being mixed with phlegm, it is made cold and whitish: with choler it is made thinne and pale, or yellowish, and hot, and fretting, and bitter. And being mixed with putrified humors, it is wholly corrupted in substance, in colour, in taste, and is of an ill savour. This blood amongst the rest is one internall cause of the *Gout*, when as it is good, but in too great quantity, whereof I have given a reason before: but most of all when it is bad, either in it selfe, or by admistion with other humors: for being once made in the liver, it is put over into a great master veine, out of the which a great multitude of other veines, some big, some lesse, do ramifie, whereby this blood is conveyed into
all

all parts of the body, and such as it is, good or bad, so doth it affect the parts of the body, either in good sort, or in bad. The second internall cause of the Gout is the humor phlegmatick, which is next unto blood, for that it is indeed a crude or inconcocted blood, and in time of hunger and hard fare it is by better concoction converted into a profitable blood for the maintenance of the body. And therefore next unto blood it is of all humors in greatest abundance in the body, and hath no proper place allotted unto it, but doth converse with the blood in the veines, and that for three causes. The first is to make the blood more current in the veines, which of it selfe otherwise would be too thick. The second is, for that with the blood it should passe to such phlegmatick parts as are to be nourished there with. The third, that it should go into the joynts for the suppling and moistning thereof, for they are compounded of dry substances, which without that kinde of suppling, would bee unapt to any ready motion: wherefore this humor may bee defined after this sort. That it is an humor in quality cold and moist, in substance crude and inconcocted, in colour inclining to white, or either of no taste, or somewhat sweet, which being bred in the stomach, is from thence conveyed to the liver, and from thence by the veines with the blood, is distributed into all parts of the body. This humor is either naturall or unnaturall: to the naturall belongeth that which is before. The unnaturall is made either in respect of it selfe, or by admision of other humors. Of it selfe sometimes it is too thick, sometimes too thin, sometimes roping like birdlime, sometimes like to molten glasse called *vitrea pituita*. There is also a phlegm which is sowre, which likewise is very crude;

The second internal cause of the Gout.

This humor hath no proper place, but doth converse with the blood for three causes.

The definition of the humor phlegmatick.

Two sorts of phlegm in general.

The particulars of the first.

another

The particulars of the second.

A distinction.

How the Gout may come of phlegme.

The third cause internal of the Gout.

another of no taste, which is not so crude ; and another is salt, and that in respect of it selfe. Now by admission of other humors the like depravation ariseth, being mixed with choler it is salt, or being mixed with some putrified humor, it hath the like taste ; and being mixed with melancholy, it is of a sowre taste. But in all these sorts of phlegme wee must speake after two sorts : eyther properly, or improperly. Properly that is to be understood for the humor phlegmatick, which with the blood goeth into the veines. Improperly all the cold and grosse matter that commeth out of the braine, and out of the lungs, and stomach, is called phlegme. Now for the *Gout*, it may come either of the humor it selfe, or being mixed with other humors. If it come of it selfe, then must it not be thick or grosse, for that is not apt for a deflux, but it must bee a thinne phlegme, which may be fluent, and this doth happen to old men and such as are of a cold constitution, which through weaknesse of naturall heat do breed it, and therefore in such wee shall often see towards night their legs to swell ; for the humor being not good, the heart and stronger parts put it downe to the lower, where it doth settle and swell. But in yonger persons we shall seldome see the *Gout* to come of this humor alone, but being mixed with choler, which maketh it more fluent, and more to afflict the patient. Wherefore now I will entreat of the third cause internal of the *Gout*, which is the humor cholerick. It is to be understood, that the food whereon wee feed, is not of one simple condition, and nature, and therefore is not in us converted into one only humor, but moe. And as in the liver this food is turned into blood, so in the same part is there a purification of the blood by separation

ration of other humors, and by taking of them to their proper places, wherefore with blood there are made in the liver both choler and melancholy, for the thinner part and hotter is turned into choler, and the thicker and grosser into melancholy. The choler is drawn from the blood by the gall, and the melancholy by the spleen, which two places are the receptacles of these two humors. This cholerick humor as the former is either naturall or unnaturall: the naturall is an humor in quality hot and dry, but not actually dry, for that in touching it is felt to be moist, but potentially, for that it hath the power of drying, and in substance thin, in colour yellow, and in taste bitter. This being bred in the liver, is divided into two parts; the unprofitable part is passed over unto the gall, and the profitable goeth with the blood into the veines, which is for two causes, the one that it may go to nourish such parts as in whose composition and complexion this humor hath ought to do, the other that by the sharpnesse and thinnesse thereof the blood may passe the better through the small veines. That which is in the gall, is evacuated by a conduct into a gut called *jejunum*, the empty or hungry gut, for that the choler comming into it doth cleanse and scour it, and so keep it empty. And it is evacuated into the guts for two causes; the one to cleanse and scour them from slimy and grosse phlegm, the other to excitate and stimulate them to expell the excrementall drosse of the guts. The unnaturall humor of choler is made of it selfe by adustion or by admission of other humors, as with thinne phlegm, and it is thin choler, and of the colour of the pill of pome citron, called *cholera citrina*; or with thick phlegm, and then it is thicker, called *cholera visellina*.

The cholerick humor is of two sorts.

The definition

The unnaturall choler is of two sorts.

Most sorts of choler.

What kinde
of choler is in
cause of the
Gout.

Melancholy
the fourth in-
ternall cause
of the Gout.
The definition

Two sorts of
naturall me-
lancholy.

tellina, because it is like the yolks of egges, which as they are some of a paler, some of an higher colour, so is this kinde of choler : this choler by the action of greater heat doth become green, and is called *cholera porras*, because it is Greene like to leek blades, and by greater heat it doth become black like unto rust, and therefore is called *eruginosa cholera*. Of all these sorts of choler the fittest to breed the Gout is that which with the blood doth passe into the veines ; for together with the blood it goeth into all parts, and according to the disposition thereof affecteth such parts as are offended therewith : the signes whereof shall bee declared hereafter. The last cause internall of the Gout is the humor melancholy, which humor is in quality cold and dry, in substance thick, and somewhat slimy, in colour black, in taste sowre. The originall whereof is in the liver, and the thinner part goeth with the blood into the veines for the nourishing of such parts as are by constitution melancholick : and the grosser part is drawn from the liver by the spleen, which is the proper seat of melancholy, and from thence is put over into the stomach, and that because it should in the mouth of the stomach procure the sense of hunger. For hunger is a want of food, the feeling or sense whereof is in the mouth of the stomach, and that sense is made of the sowerneesse of this humor, whereby the orifice or mouth of the stomach is shriveled and wrinckled, and drawn together, whereof is made a desire of food. And these two sorts of melancholy are naturall. There are also some unnaturall, as when by excessse of heat the naturall melancholy receiveth adustion, then is it unnaturall, and called adust, which if withall it hath any putrification, it breedeth bad melancholy

lancholy fevers. There is another melancholy humor *The unnaturall* unnaturall, which commeth by the aduſion of choler, *all melan-* which is a moſt euill humor, whereof commeth *chole.* *de-* *mentia ferina*, a belluine madneſſe, when one is as mad as a wild beaſt. Another unnaturall humor melancholick, doth proceed of the aduſion of other humors, as of blood and of ſalt phlegme. The fourth is when in the unſkilfull cure of tumors there is left an hard ſubſtance, for this if it ſhould come to exulceration, would proue a cancer, a kinde of ulcer which is hardly cured, or not at all. Now the *Gout* doth indeed ſeldome proceed of the melancholick humor: firſt for that there is no great ſtore thereof in mans body: ſecondly, for that this humor is not apt for a deſlux, becauſe it is groſſe. Notwithſtanding ſometimes it falleth out, being mixed with ſome other humor it may communicate with it in the procuring of the *Gout*. And thus farre forth concerning the cauſes externall and internall of the *Gout*.

It followeth now that I deliver the ſignes whereby each cauſe is to bee knowne. And firſt for the cauſes externall, they are to bee found out by the inquiſition of the Phyſitian, and relation of the party, for the Phyſitian muſt aſke the patient of each one, and the patient muſt anſwer particularly, ſo ſhall it appeare by what externall meanes he hath gotten his *Gout*. Wherefore hereof I ſurceaſe to ſpeake, becauſe it ſtandeth in the private conference of the Phyſitian and patient. But concerning the cauſes internall, they do only ſtand in the ſkill of the Phyſitian to judge of, and to diſcerne by the ſignes. Wherefore firſt of the firſt internall cauſe of the *Gout*, which is blood. Whereof when it proceedeth, it is to bee known by theſe ſignes, firſt of

The third generall point containing the ſignes of each cauſe of the Gout.

The ſignes of the Gout proceeding of blood.

the manner of the tumor, for when the *Gout* proceedeth of blood, then doth there concur a tumor or swelling, and that very big. Next of the colour, for the tumor will be very red. Thirdly, of the heat of the part, for it will be but of a tolerable heat. Fourthly, of the manner of the greife, for it will not be extreme, and that by distention, for that the fulnesse of blood in the part, doth by dis severing such parts as are united, cause in the part affected a distending greife. Hereunto must bee added the complexion of the patient, which if it be sanguine, it confirmeth with the former evidence, that the *Gout* proceedeth of blood. Also the age is to be considered, whether the patient be yong; and his manner of diet, whether he doth use to eat liberally, and that of the best and most nourishing meats and drinks. Also his custome of life, whether he live at ease and much rest, enjoying many delights, which if they concur to the former, it is the greater confirmation of blood. And if any usuall evacuation of bleeding by the nose or otherwise bee suppressed, after that the *Gout* befall to the person, it is an argument that it is of blood. If the *Gout* proceed of choler, then is it known by these signes, first the tumor is not so bigge: The colour thereof is pale. The heat that followeth this humor is most vehement. The paine it procureth is intolerable. It is greatly releevd by application of cooling things. Hereunto must bee added the complexion of the patient, whether it bee cholerick. Also his age, whether hee bee in the middle age, which is from five and thirty to five and forty, the hot and dry time of mans age. And whether his diet hath been of cholerick meats, and hot and dry wines. And whether hee hath led his life in sorrow and care, or watching,

*The signes
of the Gout
proceeding of
choler.*

ing, or study, or fasting, or hath used great labour and travell: which all, or some, if they concurre; because they are the breeders of the cholerick humor, they signifie unto us the cause of that *Gout* to bee the said humor. But when the *Gout* proceedeth of a phlegmatick humor, then the tumor thereof will bee very big and soft: The colour thereof white. The paine not great, except so great quantity of the humor possesse the part as that by distention the paine is augmented. The heat it procureth is little, and it is releevd by application of hot things. The complexion of the party is phlegmatick, or having used meats of a cold and moist constitution, and lived in much rest, without competent exercise, giving himselfe to much sleeping, or bathing, and that immediatly after meat. Also the old age is a signe of this humor, and the cold time of the yeere, as winter, a cold and moist-habitation, which are both causes and signes of a phlegmatick humor. Now if the *Gout* proceed of a salt phlegme, then together with the other signes, there will bee in the part affected a great itching, which is caused through the saltnesse of the humor. The *Gout* doth seldome come of a melancholy humor, but when it befallerh, it is known by the tumor, for it is little and hard, and in colour black. The paines will be as if the part were bored with a percer. There will appeare little heat, but rather a cold. The person is in the declining age, as from forty five to fifty five. His complexion is melancholick, and hath used to eat of melancholick meats, and to give himselfe to much labour and travell, even to overgreat defatigation, his habitation is in a cold and dry place, and commonly it haungeth him in autumn. Thus farre of the signes of such

The signes of the Gout proceeding of the humor phlegmatick,

The signes of the Gout proceeding of melancholy.

particular causes internall as occasion the *Gout*: which causes being sometimes confounded, as blood and choler, or blood with phlegme, or melancholy; or melancholy with blood, choler, or phlegme, the signes are more hard to bee seene, and therefore the cause more hard to be known, and the cure very hard to bee performed; for in a confusion it is hard for a man to determine upon a certainty, and that which may be good for one, is hurtfull to another, whereas things of contrary natures and dispositions are confounded together; wherefore herein doth cheifly consist the skill of a good Physitian, as by the signes to judge whereof the confusion is made, and to discerne the one from the other, and so to moderate his medicine, that in doing good to some one which principally hath the dominion, it may not work any inconvenience to the rest. This because it is a curious peece of work, and standeth upon many termes of our Art, it will bee but obscure and tedious, if I entreat thereof, wherefore here an end of this point, which containeth the signes of such causes as procure the *Gout*:

*The fourth
generall point
that is, whe-
ther the
Gout can be
cured or no?*

*The reasons
why the Gout
is hard to be
cured.*

Now to the next point, whether the *Gout* may bee cured or not? I would I could warrant the cure, for I might bee the richest Physitian in *England*. Many make many vaine brags to win them a name, but if a man will shew himselfe honest, and good, and to profess a troth without collusion or dissimulation, hee must needs confesse that he cannot radically cure the *Gout*, with warrant that it shall never returne. First, for that *Gout* which is by inheritance, it is altogether impossible to remove it, for that imperfection which commeth by kinde may bee relieved, but not removed by Art. And that *Gout* that commeth by sur-
fetting

teting and banquetting, it is most hard for such persons to keepe a good diet, wherein indeed the whole preservation consisteth. And when the joynts are once weakned, it is an hard matter to reclaime them to a naturall state, because they are farre from the heart, the fountaine of heat, which should bee their comforter. Likewise such parts as by their depravation do breed the matter of the *Gout*, will hardly bee reformed; for both the part that breedeth, and the parts that receive the matter, are so farre distant from the stomach, whereinto the helping medicines are to bee received, that before they can approach either part, they suffer so great alteration, as that they lose their proper effect, and cannot work to that purpose upon those parts as they should. I adde hereunto, that when a water taketh a course, it is hardly restrained, so when a deflux hath once tooke a course, it is hardly restrained, for the stronger parts will evermore disburden themselves by the same course. In ancient time the matter was not so hard, for that people were of a more temperate and orderly diet. Then was it true that *Hippocrates* saith, that eunuches were not subject to the *Gout*, for that they used no venery; which because it weakneth the joynts and other principall parts, if it bee used too often, doth procure the *Gout*. And that women, except their naturall termes were suppressed, were not subject to the *Gout*; for by that evacuation their bodies were clenfed and preserved from superfluous matter. And that no yong man before hee had betooke himselfe to venery, could be possessed with the *Gout*. But now because of excessive and disordered diet, or some other disorder whereinto this age is incident (I know not who can be exempted from the *Gout*,

Why in ancient time the Gout was not so common

except he can overrule his affections, and direct himselfe by great moderation) and having once got it, it will bee hard for him to remove it. *Paulus Aegineta* saith, that the *Gout* by reason of so manifold causes whereof it may come, and are hard to be known, doth bring with it a very heavy conceit, to wit, that it can no way be cured by the Art of Physick. And *Trallianus* saith, that when a humor is once confirmed in a joynt, there is no hope that the part can be reclaimed to a naturall state. And *Galen* is of the same opinion, which is to bee understood of the perfect and radicall cure of the *Gout*. As for the fit, no doubt there are many good meanes to releve and remove it. Wherefore thereof I will entreat, comming now to that point which containeth the cure of the *Gout*.

The fift general point, that is, the cure of the Gout. The cure in respect of the causes external.

The cure of the *Gout* must bee referred to the causes thereof; for except the cause bee removed, the effect will still continue. I have said before, that the causes of the *Gout* are either internall or externall. Now for the cure of the causes externall, as they are to be understood by the patient, so he being warned of the Physitian to forsake and avoid the same, shall finde a good releefe to his *Gout*. If hee live in such an aire as may procure it, the counsell of the Physitian is to change. If by overmuch feeding and ingurgitation of meats of sundry sorts, then hee must use a more temperate diet. If it come by excessive use of drinking, that must bee avoided. If it come by ill digestion, then the patient must be carefull of better. If it come by overmuch venery, that is to be used in more moderation. If it come by too much labour, or fasting, or watching, or sorrow, or care, then the ground of the cure is to abandon the cause. If it come of too much ease, then let the patient

tient use more exercise. If of too much walking and travell on foot; then let him avoid it. If any usuall evacuation be stopped, let the Physitian procure it again, or derive it by some other course. And so if the patient can tell from whence his *Gout* either beginneth, at the first; or afterward doth come to a fit, let him avoid that cause, and it shall bee a great help unto him: for except the patient bee obedient herein, no good cure can bee done. The cure of the *Gout* in respect of the causes internall, have two principall scopes, the one is an order of diet, the other consisteth in administration of medicines; and neither of these can be generall, but particularly must bee appropriated unto the cause. Wherefore first I will begin the cure of the *Gout* proceeding from blood.

Two principall scopes in the cure of the Gout to be observed.

And first for the diet of the patient, which in all diseases is a principall point, the aire must be somewhat disposed to coldnesse and drinesse; sleeping and watching must be used moderately. If the belly bee costive, it must bee made soluble with gentle clysters, when as the flux doth begin, the patient must rest and hold up his leg on a stoole, for the motion would draw downe the greater flux, and laying up doth resist the deflux, but when it is in declination, a little motion is good, for that it doth evacuate that which remaineth. All sorrowes and cares, and great perturbations of the minde must be avoyded. Little meat must bee used, especially if it nourish much, and breed store of blood, because that encreaseth the cause. Wherefore in the fit of this kinde of *Gout* the patient should altogether abstaine from flesh, or if that cannot bee by reason of his weaknesse, then let him eat of birds, especially such as live in the hills, as Feldefares, Thrushes, Black birds.

The cure of the Gout proceeding of blood. What diet must be observed.

And

And wine in this cause must altogether bee avoyded, for that it is an increaser of blood, and through the heat and thinnesse, and peercing property, it searcheth each part of the body, and both breedeth and stirreth defluxes. Wherefore many by abstaining from wine have had more speedy recovery, and longer intermission of the *Gout*. Here also the use of Venus must bee omitted, or seldome and moderately used; for there is nothing worse to procure the *Gout*, especially if it bee used dayly, and out of season, as when the stomach is full, for then it destroyeth concoction, or when the body is too empty, for then it spendeth and weakneth the body. And here because eating and drinking too much, breedeth great store of raw humors, the patient must give himselfe to a moderate and sober diet, for as *Hippocrates* saith, the principall point of maintaining good health, is not to stuffe the stomach too full, and to bee ready to put the body to exercise. This order being observed in respect of the aire, and eating, and drinking, and sleeping, and watching, and resting, and stirring, and such like, wee are to descend to the cure. The *Gout* when it commeth of blood, requireth some things inwardly to bee given, and some things to bee done outwardly. The order of both is after this sort. First wee must give a lenitive medicine, either by clyster or potion, or in a solid substance, which must be such as stir not the humors too much, for that will encrease the deflux: as by the mouth may bee given *Cassia*, and *Manna*, and the syrup of roses solutive, or such compounds as consist of these and the pulp of damaske prunes, and tamarinds, and such like. Next it is good to let blood, especially at the first beginning of the *Gout*, for that doth evacuate the matter thereof,

and

The admini-
stration of
medicines.

Turnerall.

and the blood must bee let on the same side whereon the *Gout* is ; as if it be in the right foot, wee must let blood in the right arme in the liver veine, which by way of revulsion and plucking back the blood that is descending, doth good : And here *Galen* reporteth that by letting of blood in the spring in such as have been oft taken with the *Gout*, hee hath preserved them from it a long time. And *Ætius* is of the same opinion, counselling not at the spring only, but more often to let blood. But *Paulus Aegineta* thinketh that such as are often troubled with the *Gout*, shall receive more harme than good by letting of blood, especially if the body be but of a weak constitution, and inclining to a colder state. And *Alexander Trallianus* is of the same opinion, wherefore it must rest in the wisdom of the Physitian, to consider of the state of the body, and age of the person, and times of the yeere, and such like circumstances, which may give him warrant for his action. Next we may use some purgation if need bee, so it be gentle. And wee must apply to the foot somewhat to strengthen the part, and to put back the deflux, and to mitigate the paine. To this purpose at the beginning of the fit, wee do use old wine-vineger mixed with oyle of roses, especially if the paine be settled any thing deep in the joynts; for the vineger doth penetrate, and having an astringent property, doth strengthen the part, and because it is cold in operation, it doth repell the deflux : and the oyle of roses doth both comfort the part, and mitigate the paine. If the paine bee not grounded so deep, and the inflammation not great, then we must use oyle of roses, and a little white wine in sommer not warmed, in winter made a little warme. And a stronger than this is, to take of the pill of the

*Externall or
locall medi-
cines.*

*To repell the
descending
humor.*

*Partly to re-
pell, and a lit-
tle to resolve.*

E

Pomgranate,

Pomgranate, and Sumach, and Sengreen, boyle them in water and vinegar, and adde thereunto the flower of barley or beanes, and some oyle of roses, and apply it unto the part. Also a Pomgranate if it be boyled and brayed in a mortar, is of it selfe good to bee applied.

*To ease the
paine, and to
resolve, and
a little to re-
pell.*

*An observa-
tion.*

*Medicines to
resolve.*

*The cure of
the Gout pro-
ceeding of
choler.*

Also it is good to take of Goats milk, and Ewes milk, and boyle therein some flower of barley or beanes, and some of the flower of Fenygreeke seed, or crummes of white bread, and mix therewith the yolks of egges, and the oyle of roses, and a little saffron, and vinegar, which must be applied and often changed. Also take Quinces well boyled, and bray them in a mortar, with the crummes of white bread, and oyle of roses, and apply it: When the part must be washed, wee must not take water only, but water and vinegar warmed, or the decoction of some astringent thing. Now when by these meanes the deflux is wholly restrained, and the paine somewhat ceased, then wee may apply things to resolve out that which is descended into the part affected. Such are the oyles of white Lillies, of Camomill, of Dill, either applied so, or with a little virgin-wax made in forme of an ointment: or the decoction of them with Mallowes and Hollyhock leaves, and roots, and the seeds of Fenygreeke, and Linseed, with which decoction it shall bee good to bathe the part, and the residue of the decoction being beaten in a mortar into a pulp, with a little oyle of Roses, and Camomill, and Dill mixed together, will bee good to bee applied unto the part. Much more might bee added unto this cure, but it would be too tedious, and I must expresse many things in Latine termes, which would be obscure: Wherefore I passe over unto the cure of the Gout proceeding of choler: And first for the dier, the

the ayre must be inclining to moisture and cold : rest *The order*
and sleep are to bee used, for watching and labour are *of diet.*

naught, for that they increase the heat and cholerick
quality of the humor, in which sense abstinence is alike
naught : Wherefore it shall bee good for the patient
to take his meat, as a Ptisan, or the pulp of a Ptisan, or
a Chicken boyled with Lettuce, and Endive, and Suc-
cory, or other cold herbs. Boyled meats are better
than roasted. Albeit, Capon, Hen, Pullet, Fesant, Par-
tridge, Blackbird roasted, are allowable. In a cholerick
state Fish is not disallowed, so it bee such as doe feed in
sandy and gravelly water. Some fruits are not forbid-
den, as Pomgranate, and Peares, and Cherries, and such
as have some little astringtion. The drinke must bee
small, wherefore wine in this case is most hurtfull. In
meats and drinks that moderation must bee used, as
that the stomach be not overcharged. As in the for-
mer it was tolerable to use but little Venery, so here
it is altogether forbidden. It is also most hurtfull to
bee angry and testy, for it inflameth the humor, and
stirreth it more : wherefore all meanes must bee used
for musick, or pleasant conceits to delight the patient.

These for the diet. The administration of medicine *The order of*
hath this kinde of method. First it shall bee good if *administrali-*
the belly be too costive, to use an emollitive clyster, or *on of medi-*
some of those gentle things prescribed before, as *Cassia, cines.*

Manna, syrup of Roses, or Violets solutive, or sugar of
Violets, or the pulp of Tamarinds, or such like, which
work upon choler in gentle wise, neither stirring nor
heating the humor. Then it shall be good to use a vo-
mit, as with warme water and vineger ; or syrup of
Acetose or Oxymell, mixed together, and drunk: for
that by revulsion may do good by plucking back the

humor descending. Next some for the same cause do let blood, but that must bee done with circumspection, for that the blood is a bridle to choler, repressing by the moistnesse thereof, the drynesse, and heat, and acrimony of choler. Wherefore therein the Physitian is to use good discretion, whether in the person affected, it shall be so expedient or no. After this, the cholerick humor which causeth this *Gout* must be repressed somewhat, that is, his acrimony, heat, and fury must bee abated by cooling potions, as of Endive, and Succory, and Lettuce, and Violet leaves, and Strawberry leaves, or such like, either decocted or made in syrup, and taken with barley water: or the boyling of a Chicken, or some other convenient liquor. This being done, the humor is to be purged with Rheubarb, yellow Mirabolans, and some of the former contrived into a potion. As take of the decoction of cold herbs, or of the distilled water of Endive foure ounces, infuse therein all night two drammes of Rheubarb, and of the yellow Mirabolans one dram, in the morning straine it, and expresse it somewhat, then adde thereunto of *Cassia* one ounce and an halfe, of the syrup of Roses solutive two ounces mixt altogether, and drinke it in the morning fasting, abstaining to eat by foure houres after; then take some of the broth of a Chicken, if the deflux continue, then the purpation must bee taken againe, untill the cause be somewhat stayed. Next hereunto must bee used locall medicines to strengthen the part affected, and to coole it, and to appease the greife that the part abideth. Take oile of roses, the yolkes of two egges, and a little vineger, it shall both coole, and comfort, and mitigate the paine. Or take the iuyce or decoction of cooling and astringent herbs, as of Plantaine, Polygonum,

Locall medicines.

To repell and mitigate pain.

To coole and repell.

gonum, Sorrell, Purslaine, Nightshade, Singreen, or such like, which being greene and stamped in a mortar, may bee applyed to the part for the cooling thereof, and repelling of the humor. If hereunto bee added some oyle of roses, and some barley flower, it shall bee better. Also the seeds of Psyllium being boyled in water, and brayed in a mortar untill it come to a pulp, with the flower of barley, and so applyed to the part, doth in excellent sort both coole and mitigate the pain. *To coole and mitigate pain.*

Aetius reporteth of one, that being in most intolerable pain of the *Gout*, put his feet into cold water, and received singular reliefe. The pulp of *Cassia* with the powder of Camomill flowers is well commended to be applyed to the part. Now if the paine be so outrageous that nothing can asswage it, then we do use some things to dull the sense of the part, which are to bee used with great circumspection. Such are Henbane, and Poppy, and Hemlock, and juyce of black Poppy called *opium*. *An experiment.*

This must bee used in little quantity, and must not lie long to the part. And when the part is amended, then some warme things must bee applyed to recover the cold disposition which by these extreme cooling things is got into the part. Now to come to the cure of the *Gout* proceeding of a phlegmatick humor. And first for the diet: The aire must be hot and dry, whereunto if the time of the yeere doe not serve, then it must bee procured by art. Much sleepe is not good, but some watching is better, because it doth dry. *To mitigate paine, and to resolve.*

And for the same cause fasting is good in this kinde of *Gout*: moist meats are hurtfull, as Veale, Lamb, Pig: Conies, and such birds as are reherfed before are better: Fish is not good, but if it bee taken, it must bee boyled with Hyssop, and Thyme, and winter Savory, and some such *Stupefactive.*

The cure of the Gout proceeding of the humor phlegmatick.

The order of diet.

The method of cure.

hot & dry herbs, to correct the moistnes therof. Wine is forbidden, but yet it may be best tolerated in this kind of *Gout*. All fruits & cold herbs must be avoyded. The manner of cure is to procure a vomit; if the patient be apt thereunto, and do it with some facility. Next the humor must bee prepared with such things as doe extenuate and rarifie the humor, as hony made with roses, and hony made with vineger, called oxymell; or with the syrup or decoction of starchas and betony, and such like. Then must the humor bee purged with such purgatives as do respect phlegm: as with Agarrick, and the seeds of *Cartamus*, and the great Mirabolans, and *Diaphenicon*, and *Electuarium Indum*, and such like infused and mixed in a convenient liquor.

The order to be used in applying medicines.

A caution to be observed.

This is to discusse and resolve.

After purgation, if the person do much abound in cold humors, it shall bee good to give him Treacle or Mithridate: After this wee may come to the locall medicines, which in the beginning must bee somewhat discussive, and more astringive; in the encrease of it they must be lesse astringive, and more discussive; and in the very rigor thereof they must be such as ease the paine, and discusse: and in the declination they must be wholly discussive to resolve out that matter which by deflux is descended into the part. But therein this observation must bee used, that things of too hot operation bee not applied; for the thinner part of the humor will be resolved, and the grosser will grow into a hard substance, whereof commeth that incurable *Gout* called *nodosa*, the knotted *Gout*. Wherefore in the beginning it may bee good to take Thyme, and Penyrrioll, and winter Savory, with Mallowes, and Hollyhocks, the roots of white Lettuce, and Fenygreek, and Linseed, boyle them in sharpe vineger, and being thoroughly

throughly boyled, take of the decoction, poure it upon the part, and also bathe it therewithall. In the encrease Neats dung, or Goats dung, with barley meale and Barrowes grease, all mixed together over the fire, with a little vinegar, being applied to the part, will do it good. In the vigor this may bee used; take the oyle of white Lettuce, and the oyle of Roses, and oyle of Camomill, and Dill, and some May-butter, and of Deare-fuet, and of *Ammoniacum* and *Galbanum*, dissolved in vinegar, and with wax make thereof a plaster, and lay it upon the part. If there bee no great heat in the part, it may be made stronger. In all sorts of *Gouts* some douse a defensive of bole armoniack and whites of egges, binding it hard below the knee to straighten the passages whereby the deflux descendeth, and so to prohibite any further deflux: as in the toothach by a rheume, wee use a plaster to the temple to prohibite the falling down of the rheume. To this kinde of *Gout* the Bath is most good, especially when it declineth, for otherwise it may be too hot, and so procure a greater deflux, and augmentation of heat. Also Snail's being brused in a mortar, and layd to the part, is excellent good. Take of Castory, and Frankincense, of the marrow of a Hart, and of Goose grease, of the oyle of Dill, and Nard, oyle of *Bellium* and *Galbanum*, dissolved in vinegar, and of the meale of Linseed, and Fenygreeke, and so much Virgin-wax as will serve to make a stiffe plaster: This doth resolve very well, as many mo which I omit to set down, because it would be too long. When the *Gout* consisteth on a melancholy humor, (which chanceth seldome) then the diet must be accordingly prescribed. As the ayre must incline to moysture and heat, sleeping and watching must

This is more discussive.

This is more discussive.

A defensive.

This is good in the declination of the fix.

The cure of the Gout proceeding of the humor melancholick,

be

The diet.

*The method
of the cure by
medicines.*

*The locall me-
dicines.*

be in moderate sort. The meat must be of the best, as Partridge, Fesant, Capon, Chicken, and such like. All wilde fowle is naught, as also Venison, Hares flesh, and Beefe, and all salt and burnt meats. Such fish as doth live in gravelly, sandy, and stony waters, being boyled with some of the hot herbs and Burrage, and Buglosse, is not amisse. Vineger and all sowre sauces and drinks are not good, for that they turne to melancholy. It is most hurtfull herein to be sad and carefull. Concerning the cure: Neither this humor, neither the former of themselves require any emission of blood, for that the state of those bodies which they possesse, is already too cold, but if it chance to be mixed with blood, then at the very beginning it shall bee convenient to let blood, premising some solutive clyster, or lenitive medicine. Next the humor and body must bee prepared with such syrups or decoctions as do respect melancholy, as with Burrage, and Buglosse, and Fumitory, and tops of Hops, and Cetrach, and such like. Then the humor must bee purged with such purgative medicines as respect the humor, as with Sena, Polipody, the black Mirabolans, *Epithymum*, with *Catholicon*, and if need be, *Diasenna*, and *confectio Hamech*. When as the humor is somewhat stayed by purging, then must we come to locall medicines, which first must be to repell, next to resolve. Such as repell must bee moderately hot, because the humor is cold of it selfe, as the leaves of the Terebinth tree, and of the Cipres tree, and the roots of Cyprus boyled in vineger, wherewith the part is to bee bathed. To resolve this or such like may do well. Take of the tender Bayleaves, and of Camomill, Dill, Penyrioll, of Basill, and the roots of the Flower-de-luce, boyle all together, and with the water

water bathe the part, and stamp the herbs into a pulp, whereunto adde the flower of Barly, and Fenygreeke, and Linseed, with some Capons grease, or *asipus*, or Goose grease, and May-butter, and apply it warme to the place, and so change it often. And if one thing cannot doe good, wee must devise some other; for it falleth out oftentimes that some one thing may doe good at some times, and sometimes it can do no good; and being applyed a little while, it doth good; and being longer to the part, it doth harme.

Now if the *Gout* come not of any severall humor, *The method* but by the mixture of mo, then is there a great discre- *of cure when* tion to be used of the Physitian, either to judge of the *the Gout pro* predominant humor, or of the manner of their mix- *ceedeth upon* ture, and accordingly to apply his remedy. As if *a mixture of* *humors.* choler, or blood, or phlegm, or melancholy be predominant, then the medicines or cure must chiefly be appropriated to that, somewhat respecting the rest; or if there be an equall mixture of all (which doth seldome befall) then there must be such a mixture of things for the cure as shall respect all, not doing harme to any, but good unto all. And this makes the *Gout* so hard to be cured; for if in a deflux one only humor would descend, we should easily know it, and sooner amend it; but it falleth out for the most part, that one brings downe another, and mo do concurre, and such as are of a contrary nature, as choler and phlegm, then groweth it out to bee hard both to judge of the cause, and determine of the medicine, for that that doth good to the one, may do harme to another. Thus in rude manner I have gone over the *Gout*, first shewing the nature, and essence thereof. Next in giving the causes thereof. Thirdly in delivering the signes whereby

A conclusion of the five general points antecedents.

each cause is to bee known. Then in discussing whether it may bee cured or no. And lastly what method or kind of cure is convenient for the *Gout* in respect of such causes whereof it proceedeth.

*The last point
which is a
preservation
from the
Gout.*

Now because hee that hath once had the *Gout*, and he that feareth lest he shall have it, would gladly have some meanes how to avoid it: It remaineth that I set down an order of preservation, which albeit I cannot do so absolutely, for that it must cheifly be referred to the person affected, so that one only rule cannot serve all, because we are not all alike in constitution, in diet, and such like; yet I will endeavor a generall order, which shall bee good for all such to observe, as would bee willing to avoid the *Gout*. And first in these diseases that are reciditive and chronicall, long lasting diseases, the the cheifest and principall point is to observe a good diet. This diet must concerne certaine points; first, that it bee such as doth not breed distillations and rheumes. Next, that it bee such as doth not frait the body too full of humors. Thirdly, that it be such as doth not breed any weaknesse in any principall part or in the joynts. To these purposes, first we must take choice of the ayre, avoyding a moist and cold situation, as by some river, and standing poole, or marriish ground, or moted habitation. Cloudy or rainy and misty weather is naught: wherein we must keep within, and keep a good fire. *Hippocrates* saith that the Southerne winds do fill the braine full of rheumatick matter, because from the meridionall point they blow crosse over the seas, and by the vapours thereof are made moist, so that being hot of themselves, and moist by the sea, they become unwholsome; disposing things to putrification, and filling them with too great store

*The order of
diet to be used
of such as will
be preserved
from the
Gout which
doth consist
upon three
generall
points.*

The ayre.

of moisture : wherefore they in this case must bee avoyded. A cleare ayre wherein the Sunne shineth, the wind standing somewhat Eastward or Northward is best. In meats and drinks wee must observe certaine points, as the substance, the quantity, the quality, the time of taking them, and the order how they are to be taken. First for the substance, the meat should be of a good substance, breeding good humors, and of no hard digestion, as Mutton, Veale, Capon, Chicken, Partridge, Feasant, Pullet, Rabber. Wilde fowle is held but of a grosse substance, but Woodcock, Snight, Mallard, Teale, Whinder, Heathcock, and generally such as have the whiter flesh, may be taken, but Goose, Duck, and such as are of a black flesh are reprov-
 ved. Beefe is of a hard, grosse substance, Hart, Hinde, Buck and Doe are the like. And because they are prepared with much pepper and salt, and thereupon wee poure in great store of wine, they procure much inconvenience. Salt meats breed no good juyce, nor humor. Fish is a moist meat, but being such as wee call *petrosas* or *saxatiles*, that live by rocks, or upon gravelly waters, being boyled with some of the hot herbs, Whiting, gurnat, Haddock, are good; Sammon if it bee boyled in water and vineger with rosemary, may bee eaten, Pike is not amisse, especially if it bee taken in a scowre, or put into a stew to be clenfed; So Bream and Carp should be used: and generally such fish as live in muddy or in grosse water, either is to be rejected, or to bee corrected in the keeping or dressing. Herbs breed no good substance, especially in our Climate, for that the heat of the Sunne is not sufficient to concoct their watery moisture, and to bring them to a perfection, wherefore wee use them for sau-

Of meats and things to be considered therein.
Substance.
Quantity.
Quality.
Time.
Order.
Concerning the substance.
Mutton, veal,
Capon, Chick-
ken, Partridge
Feasant, Pullet,
Rabber.
Venison.
Wilde-fowle.
Beefes
Salt meats.
Fish.
Herbs.

Roots.

ces, and not for food : Some roots may bee good, as Carrot, Skirwirt, and the Parsnep if hee were not so windy : the Radish breeds an ill humor ; Cucumers, Melons, Pepons, doe soone putrisie in the stomach. Lettuce, Purslain, and other cold herbs do thicken the spirits too much, and causeth dulnesse of eyesight, Capres and Olives may bee eaten as sauces. Apples are naught as wee use them, that is, after meat, for they trouble the stomach, and do put up moyst rheumatick matter unto the braine : they should rather bee used before meats, for then they make the belly soluble. Peares, Quince, Orange, Limon, Citron, Peach, and all such fruits as are tart, or have some astringent property, are to bee used after meat, but not in any great quantity, for they are of no good iuyce, but are only taken to close up the mouth of the stomach, and to prohibite thereby the ascension of vapours to the braine.

Fruits.

Milk and all things made of milk are to be avoyded.

Milk, and all things made of milk are hurtfull for the *things made Gout.* Only this, take old and hard cheefe that is not strong of the rennet, and dissolve it in oyle of Roses, white Lillies, and Camomill, being laid to the hard knob bred in the joynts by the *Gout*, it is said to bee very effectuall in resolving of the same. Otherwise cheefe, butter, cream, custard, and other compounds hereof are condemned ; for in some stomachs they quickly corrupt, in some they turne into choler, in some stomachs they are sowre, and in all they fume plenteously into the braine. Now for the quantity of our meat this is a generall rule, that wee use that in moderate sort, shutting up the bag before it bee full. Our moderation herein wee shall know by our concoction, for if the stomach be not oppressed, but have in it competent food, then it agreeth well with it, and against

The quantity, that is to wit, how much we are to eat,

against the next meale it will have a good desire to meat, and will like very well of that it taketh, and hath no heavinesse nor ill disposition in it. The quantity also may be set downe in respect of the meats, for of meats of light digestion we may eat more; and of such as are of hard digestion wee must eat lesse. Also in respect of the person, for a strong man and a cholerick stomack must take more. Also in respect of the age, for yong men must bee allowed more than old men. And in respect of the time of the yeere, for in winter we may eat more than in summer. Also in respect of our labour and rest, for a man given to motion may eat more than another given to rest. And so by these and such like observations a man may determine what a quantity of meat is most convenient for him. And when wee trespasse herein it is to be known by an oppression that the stomack shall feelee, and by a dislike of that we have eaten. There is nothing more hurtfull than such repletion. Wherefore all sursetting is to bee avoided. Notwithstanding this is my counsell, that a man rather offend in eating a little too much, than much too little; for naturall heat is as a fire, it must have a subject to work on, or else it will work upon the good humors, and spending the body, will also it selfe decay, then it will be too late to yeeld more store of food, because then it can neither receive it, neither digest it; whereas by using a little too much, wee may amend that fault by fasting some time, or purging. Touching the qualitie of meats, in this case I have said before, that too moist meats are hurtfull, and such as do easily putrefie. Summer fruits therefore are naught, as Cherries, and Plums; summer apples and such like; it is a most hurtfull thing to feed too much on them. For

How we shall know when we have eaten too much.

It is better to eat a little too much than much too little.

The quality of meats.

the

*The time of
taking our
meat.*

*The order
therein.*

*To eat of ma-
ny sorts of
meats is not
good.*

*Banqueting
dishes are
hurtfull after
meat.*

*Curious
Cookes make
good meat.
Concerning
our drink.*

*Small drink
is not good.*

the time of taking our meat, it should be a seasonable time, and usuall to us, intermitting so much betweene our meales, as that the former may bee well digested before the other be received, neither drinking nor eating between, nor too late except necessity urge. The order to bee observed in eating our meats is, first to feed on the meats of hard digestion, and the lightest at the last, albeit it is not good to feed upon many dishes, for they trouble the stomach in digesting them, being of sundry natures, some hard, some easie to digest; for naturall heat cannot worke a like effect upon both. And here I utterly mislike of banquetting dishes served in after meat, for they corrupt the rest that was received before, and the curious cookery is not so good, for good meat is best when it is in his kinde, with some convenient sauce, without so many ingredients as if it were a confection out of the Apothecaries shop. Now concerning our drink, I could wish it should not bee too new, for that it is inflative; neither too stale, for that it is too peercing and fretting. And here I utterly dislike of small drink, for it doth nothing comfort naturall heat, and being of a thin and weak substance, it doth evaporate unto the braine, and bringing no comfort thereunto, it falleth down, and voideth by spitting, or some other rheumatick sort, whereas a good indifferent drink doth help concoction in fortifying naturall heat, and comforting the stomach, and the vapours thereof that ascend to the brain, because they be warme, do comfort and recreate the braine, being cold, and cause it to worke the better concoction, and retention, and expulsion, and they doe convert into a profitable nutriment; for the braine which being a part moist of it selfe, requireth great store of moist matter,

matter, for the maintenance and sustenance thereof. As for wine it is altogether forbidden to them that feare *Wine's* the *Gout*. Yet some Physitians allow of white wine, *Some allow of white wine in preservation from the Gout.* saying, that because it is a peering and scouring wine, it deriveth the course of Podagricall matter by urine, and so doth greatly availle in the way of preservation from the *Gout*. Of this opinion is *Montanus*, a learned Physitian: but I mislike it, for in my opinion there is nothing more hurtfull to the *Gout* than the use of white wine and Rhennish: For first whatsoever is hurtfull to the nerves and sinewes, is most hurtfull to the *Gout*, but these wines are such; for they have two properties that hurt the nerves and sinewes: a peering property, and a cooling and moistning property; for albeit generally all wines are hot, yet white wine is but cold, for it comes of a raw and incocted grape. Also what doth evaporate much to the braine is not good for the *Gout*, but white wine doth so, for it is of so thin a substance that so soone as it is in the stomach, it is either in the braine, or in the bladder. I adde hereunto that if white wine were good in this case, then it were to be taken either fasting, or at dinner, or supper. But fasting no wine is good, when the stomach is empty, for it runs to the head, and going into the veines, heateth the blood; but white wine is most hurtfull fasting, for it fretteth the stomach, and offendeth the braine in peering and moistning the nerves and sinewes. And with meat that drink must be taken that will not hasten the meat out of the stomach before it bee digested, but white wine will do so, for it is a drink not of concoction, but of distribution. Lastly, at supper and at night if it bee to bee taken, it will replenish the braine full of vapors and rheume. *But nothing can be worse. The reasons.* For as of it selfe it is too apt to ascend,

ascend, so by sleep it will bee drawn up in more plenti-
 full wise. Betweene meales it is naught, for it carrieth
 the remaines of the former concoction into the reines
 and kidneis to breed matter for the ague, and for the
 stone, wherefore I do not like of white wine, but in
 the way of medicine, being taken in some little quan-
 tity with some other things, for some purpose. *Claret wine.*
Claret wine. may be taken in moderate sort, being neither too
 old, because it peirceth too much, neither too new, but
 of a middle age, being sweetned with sugar, for then it
 peirceth not so much. The sweet wines as Muscadell,
Of sweet Malmsey, Bastard, are condemned. They do fume too
wines. much to the braine. If a good stomach can digest of
 it selfe, it needeth no Sack, but if occasion bee to use it,
Sack, and it should be taken at supper before meat, and at dinner
how it is to in middest of our dinner; for to drink it after our meat
be used. it is most hurtfull, for that directly it fumes up to the
 braine, and causeth indeed more speedy distribution
 than should be. Now for the quantity of our drinke, it
What quan- must not bee so much as to make the meat swim in the
ntity of drink stomach, for that corrupteth the meat, and carrieth it
is convenient out of the stomach before it be concocted; and if it be
with meat. too little, then will the meat burne in the stomach for
 lack of moisture, so there must bee a moderation used
 herein, wherefore these great triplers offend much, and
 breed their owne woe: albeit I will not deny to out-
 last now and then is not amisse, especially if good eva-
The quality cuation by vomit or stoole do ensue. As for the qua-
of our drinks. lity of our drink I have partly set downe before, it must
 not be too stale, neither too new, but of a middle age,
 well brewed, and cleere, with no sower taste: drinks
 of too hot a quality, are not good, as bragget, which
Bragget. is made of ginger, galingale, and graines, and cloves,
 hung

hung in a bag in the drink when it is new. Alacras *Alacras.*
 which is ale compounded with nutmegs, and ginger,
 and cinamon, and sugar, may bee permittd sometime.
 Ipocras is too hot a fellow. I have before condemned *Hipocras.*
 small drink. Some thinke that ale is better than beere, *Ale is better*
 because that beere doth fume more, by reason of the *than Beere.*
 hop. And indeed wee finde by experience, that ale is
 lesse rheumatick than beere, and it is a more milde and
 temperate drink, whereas the hop doth cause the beere
 to bee hotter, and because it hath a power to open the
 liver and spleen, and to digest cold matter in them, and
 the braine, and other places, it becomes a greater scar-
 cher and stirrer of humors than ale. The time when *The time to*
 we should drink is cheefest with meat, and the order to *drink.*
 bee observed therein is first to eat, and then to drinke,
 and eating againe, to drink againe, observing an indif-
 ferent proportion between both. As for drinking at
 unseasonable houres, it is not commended in Physick,
 especially for such as feare a deflux. I have wrot of
 two points to be rightly observed in this preservation,
 the ayre and food. The next is how wee should order
 our selves in sleeping and waking. We are not to sleep *Of sleepe.*
 at all in the day time, especially soon after meat, except *To sleepe in*
 in the night we have taken no good rest. And if wee *the day is not*
 do sleep, we must observe these rules, first that we sleep *good.*
 not immediatly after meat, but use some intermission. *What rules*
 The second, that we doe not lie down, nor hang down *are to bee ob-*
 our head, but sit upright in a chaire. The third, that *served if wee*
 we take but a nap. The fourth, that wee bee not of a *sleepe in the*
 sudden awaked. Also wee must put off our girdle and *day time.*
 undoe the fore point, and unbutton our dublet below
 all the belly. And one giveth counsell to put off the
 shooes, because that from the feet a reflex of vapors will

*Our night
leepe is most
naturall, and
requirerh
some observa-
tion.*

*How long we
are to sleep.*

*An observa-
tion.*

*Of watching
& how hurt-
full it is to
watch too
much.*

*Of our exer-
cise, and of
the commodi-
ties thereof.*

Strike up to the braine, and hurt the eyesight and me-
mory. Our naturall sleep must bee in the night about
two houres after meat, first using some paces up and
downe our chamber, and lying downe first on the
right side, and then turning to sleepe on the left, with
our head lying somewhat high, and covered with some
night cap, having the windowes shut, and other de-
fences against the cold and moist ayre of the night. To
sleep upon the backe is hurtfull unto the kidneies and
the ridge of the back. And to sleep grovelling upon
the belly is naught for the eyes. How long wee shall
sleep must bee measured by our concoction, for if wee
awake after five or six houres and finde our stomach
lightsome and empty, then have we slept sufficiently.
One Author giveth this rule, that to sleep lesse than
five houres is too little, and to sleep seven houres is
well, but to sleep nine houres is too much; so comon-
ly seven houres may be sufficient. In the night when
we awake we must use to make water, for that will be
a good preservation from the stone in the bladder. To
watch much is hurtfull, for it hindereth concoction,
it spendeth the spirits, it decayeth naturall heat, and it
drieth the body, it engendreth rheumes, it weakneth
the braine, it hurteth the eyesight, and is an enemy to
all naturall, animall, and vitall operations and func-
tions. Now commeth in, another point in this preserva-
tion; to wit, what we must do concerning the moving
or resting of the body; and generally it is to be obser-
ved, that exercise is good for all sorts of persons. It re-
viveth and stirreth up the naturall heat, and it streng-
theneth the joynts, and causeth expulsion of superflui-
ties; It maketh the body lusty and lightsome: It is to
be used for two purposes, either to make the body fat

or

or lenne : if to fat it, then it must bee done *ad ruborem*, *The ends of*
 untill the colour wax red : if to make it leane, then it *exercise.*
 must be done *ad sudorem*, untill the body sweat : this
 is for fat folks, the other for leane. The place should
 bee cleane and sweet, the ayre pure and good, for that *The place*
 in exercise our pores are open, and wee breathe faster *wherein wee*
 and thicker, so that store of ayre doth enter into us, *are to exer-*
 which being not good, may do us much harme. For *cise.*
 the time when we should exercise, it is to be noted, that *The time*
 upon meat wee should rest, for exercise doth bring out *when.*
 the naturall heat from the stomack, and so doth hin-
 der concoction, and procure raw humors ; wherefore
 the morning is best, or in the afternoone when con-
 coction is done. There are sundry sorts of exercises,
 which I will not speak of in this place, for it would be
 too long. But for such as are subject to the Gout, it *What kind of*
 shall bee best, most to exercise with the upper parts, to *exercise is*
 pluck back such humors as are ready to take their *best for such*
 course downward. As by listing of weights, or by *as feare the*
 tossing a ball at a wall, or by shooting, or having a pul- *Gout.*
 ly with a cord put into it, and a little stick tied at each
 end, and so holding each stick in each hand, to reach up
 and down, and to swing up and down : In this case I
 take this to be a most excellent exercise. But to exercise
 the feet overmuch, or the legs, will but draw humors
 unto them. Now for rest and ease, and too much sit- *Of rest and*
 ting still, it heapeth up great store of superfluous mat- *ease and the*
 ter fit for the Gout, and dulleth naturall heat, and ma- *discommodi-*
 keth the body heavy and unweildy; wherefore it must *ties thereof.*
 not be used too much in this case. Another point in *The fift point*
 this preservative diet concerneth all such things as *of this preser-*
 should be retained in the body, and such as should bee *vative diet.*
 put forth. For the first, any great bleeding is hurtfull,

Bleeding too much is hurtfull.

So is Sweating too much.

So is oftense of Venery.

The commodities of seasonable and moderate Venery.

A continuall lask is hurtfull, or any other immoderate evacuation.

Competent evacuation of superfluities is requisite.

Costivenesse is hurtfull.

for that it decayeth naturall heat, and weakneth the body too much. And oft sweating is not good, for sweat being but an excrement, must bee avoyded in a competent quantity, and time convenient; for otherwise it spendeth the good humors of the body, and drieth and weakneth the body too much. Hereupon often and immoderate Venery is discomended, for being used as it should bee, it lighneth the body, and cheereth the senses, and edgeth the stomack, and gladdeth the minde, and this is when it is used upon a fullnesse of seed, then nature being disburdened thereof as of an unprofitable matter, it is greatly releved and lightned. But to doe it more often, it doth occasion a great decay unto the principall parts, and to the rest, for that from them that matter is taken whereof the seed is made, as I have declared before. To have a continuall lask is in this case hurtfull also, and any such evacuation as wasteth the good humors, and spendeth the spirits, and enfeebleth naturall heat, or weakneth the body, or any part thereof. As those things should bee kept in the body, so some things there are which should be put forth, as emission of urine, and an orderly going to stoole, and a competent sweating, and such like, which being under the name of excrements, they are unprofitable to nature, and therefore nature should use thereupon the power of expulsion, which if of it selfe it do not, then it must bee releved by art. And here it is very hurtfull to have the belly costive, for it doth force up to the braine great store of vapors, and fills the body otherwise full of bad humors; wherefore such a one must now and then bee dealing with some gentle mollitive clyster, or other medicine: it must bee gentle, and not too often, lest wee make nature too slothfull,

slothfull, and then it will looke for a stronger, and
 that more often? Now remaineth the last point of this
 preservative diet, which containeth the passions and
 the perturbations of the minde, wherein wee shall do
 well enough, if we give our selves to be merry, avoy-
 ding pensivenesse, sorrow, and care; not giving our
 mindes to great meditation, and matters of study, but
 using our time of recreation, solace, and pastime.
 Which counsell *Benedictus Victorius* doth give to all
 sick men and whole men, *Laetetur* (saith he) *praefer-
 tum medico crebro offerendo illi pecunias, citius quoni-
 am sanabitur.* Thus farre forth I have discoursed of
 the preservation from the Gout by order of diet. Some-
 what remaineth to bee set downe in respect of medici-
 nall matters, for twice in a yeere we are to use some e-
 vacuation, to disburden the body of such superfluous
 matter as may occasion the Gout; for few men do live
 so temperately, but that they heap up sufficient matter
 for many diseases, if by good meanes it may not bee
 prevented. And this evacuation is cheifly to bee used
 at the Spring, and at the fall. At the Spring because
 the Sunne rising to some elevation, hath more power
 upon these inferiour bodies, so that the blood and hu-
 mors are stirred, and begin to flow, and to bee disper-
 sed, so that they search every place, and if they finde
 any one weaker than another, there they settle them-
 selves, causing either inflammations, or Gouts, or some
 one imperfection or other. Now the Autumne is a
 bad time of the yeere, which of it selfe by the ill dispo-
 sition of the ayre and autumnall fruits, doth engender
 many bad humors, which humors are also then apt for
 defluxes by reason the passages are dilated and opened
 too much by the former heat of the Summer; where-

Of the passi-
ons of the
minde.

Concerning
medicinnall
matters what
is to bee done
in this preser-
vation.

Why at the
Spring and
at the Fall we
are to purge
in this preser-
vation.

What is to be
respected in
this eva-
cuation.

fore at this time of the yeere prevention must bee used in taking away this defluxible matter. And this is to bee done by purgation, wherein the Physitian is to consider the humor like to offend, the age of the person, and his complexion, and his manner of diet, and custome of life, and strength of his body, and accordingly to determine what is to bee purged, and by what things, and by what waies, and how much or little. If blood be like to offend, then that is to be let out. If choler, then that is to bee purged : so likewise if phlegme, or melancholy ; or if mo humors are like to be mixed, and to concurre, then in our purgation wee must lay for them, and using such purgatives as do respect them, and convey them out of the body. And these purgative medicines must not be too strong, for that such do stir the humor too much, and cause an attraction or deflux thereof unto some part which is weakned, by that strong and violent evacuation. *Montanus* doth alwaies avoid them, giving this reason, *quia destrunt munera virtutum*, that is, they destroy the very foundation or groundworke of naturall operations and functions. But here we may use a distinction of purgative medicines : some are called lenitives only, as *Cassia*, *Manna*, small rayfins, damask prunes, great rayfins, tamarinds, syrup of roses and violets solutive, and such like, which are most gentle in working, and if they work not, are not unwholsome, for that they turne into no ill humor. Some are called *benedicta medicamenta*, which are stronger in operation than the former, and yet are but milde and gentle, because they cause no great disturbance in working, and if they worke not, they turne into that humor which they should have purged, such are Rheubarb, Agarick, Sena,

A distinction
of purgative
medicines.

na, the five sorts of Mirabolans, and such like. The third kinde is called *vehementer purgantia*, such as purge vehemently, as Turbith and Hermodactill, &c. The fourth are called *deleteria medicamenta*, because they have a venenosiry, and do purge most extremely, as Scamony, *Coloquintida*, *Heleborus*, *Elaterium*, *Stibium*, &c. which require to be most exactly corrected, for the great danger they bring: and therfore of themselves they are seldome given, but being compounded and mixed with others, and that in no great quantity, of which compositions the Apothecaries shop wanteth no store. Now the best writers would have a man not passe *benedicta*, or using the other it should bee in some of the gentlest confections, wherein they were in no great quantity, and perfectly corrected. After this it shall bee good to use some lotion or bath for the feet, wherein are boyled some things of an astringent property, to roborate the joynts, that they may bee more able to resist the deflux of any humor. And throughout all the yeere it shall bee good to keepe the body in soluble state, and rather by meats that have that property, than by medicines. Or if by medicines, then by the gentlest, as such as may bee given with meat, or a little before or after. But if nature it selfe doe worke sufficient expulsion, then wee may abstaine from any farther attempt.

The application thereof. ○

R I N I S.